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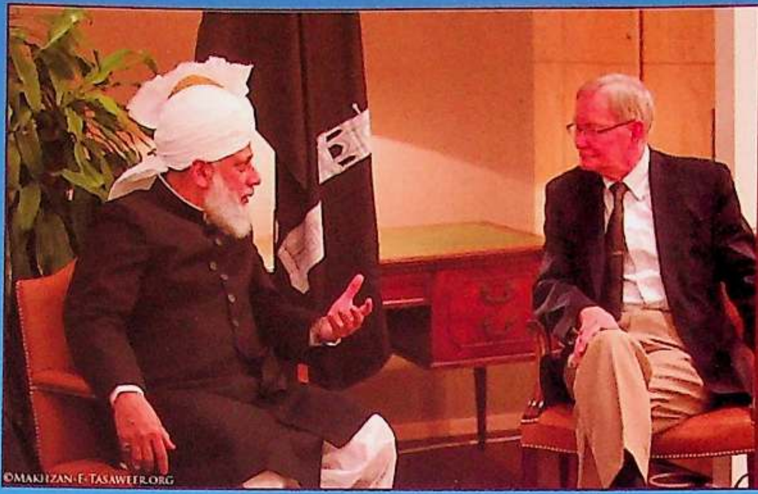
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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

Magazine of Majlis Ansarullah UK

Content

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Ansarullah Pledge

اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad صلی اللّٰہ علیہ وسلم is His Servant and Messenger.

I solemnly pledge that I shall endeavour througout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

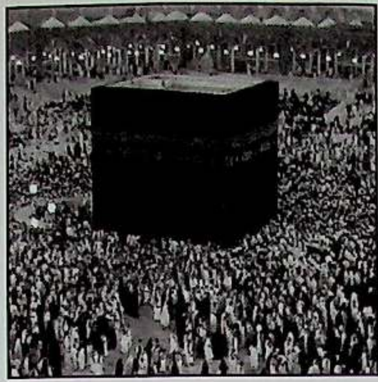
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Dars ul Qur'an

Islamic teaching on Jihad



بسم الله الرحمن الرحيم

فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ۝

"So obey not the disbelievers and fight against them by means of it (the Qur'an) a great fight"

(Al-Furqan, 25:53)

This verse throws a flood of light on the Islamic concept of Jihad which unfortunately has been much misunderstood, alike by the adversaries and the so-called followers of Islam. The great and real jihad, according to this verse, is to preach the message of the Quran. Thus to strive for the propagation of Islam and the dissemination and diffusion of its teachings is the Jihad which the Muslims are enjoined always to carry on with unabated zeal. The Jihad with the sword which the Holy Prophet صلى الله عليه وسلم and early Muslims had to wage under their own peculiar circumstances was a passing phase. Those who sought to destroy Islam by the sword themselves perished by the sword. Unless a people wage war against Muslims in order to exterminate Islam, no fight in which Muslims are engaged is called Jihad, but to fight in defense of one's hearth and home is also a very sacred duty and those who are killed in such a fight also die the death of martyrs, according to a saying of Holy Prophet صلى الله عليه وسلم, i.e. he who is killed while defending his property and honor is a martyr.

(Bukhari,·kitab al-Mazlalim wa' l-Ghasb)

It is worthy of note that this Sura was revealed at Mecca when only a few persons of no high social standing had accepted Islam and even those few individuals were being severely persecuted and the fate of the new Faith itself was hanging in balance. It was then out of the question, even remotely, to refer to Jihad with the sword. In fact, Jihad with the sword was only a side issue of the Prophet's activities. The Holy Prophet's صلى الله عليه وسلم real Jihad consisted in unceasing fight against the forces of darkness and he waged this Jihad with unabated zeal and undiminished vigor as long as he lived and this Jihad will continue to be relentlessly waged by his true followers till the end of time, not with the sword but with the Quran. It is to this Jihad that the verse under comment refers and is this Jihad to which the Holy Prophet صلى الله عليه وسلم referred when on returning from an expedition; he is reported to have said, "we have returned from the smaller Jihad to the greater Jihad".

Dars ul Hadith

Concept of Jihad



Narrated by Hadhrat Ibn Abbas رضی اللہ عنہ

The Prophet صلی اللہ علیہ وسلم said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijja)." Then some companions of the Prophet صلی اللہ علیہ وسلم said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things." *(Volume 2, Book 15, No. 86)*

Narrated by Hadhrat Aisha رضی اللہ عنہا

I said, "O Allah's Apostle! Shouldn't we participate in Holy battles and Jihad along with you?" He replied, "The best and the most superior Jihad (for women) is Hajj which is accepted by Allah." 'Aisha رضی اللہ عنہا added: Ever since I heard that from Allah's Apostle I have determined not to miss Hajj. *(Volume 3, Book 29, No. 84)*

Narrated by Hadhrat 'Abdullah bin 'Amr

A man came to the Prophet صلی اللہ علیہ وسلم asking his permission to take part in Jihad. The Prophet صلی اللہ علیہ وسلم asked him, "Are your parents alive?" He replied in the affirmative. The Prophet صلی اللہ علیہ وسلم said to him, "Then exert yourself in their service." *(Volume 4, Book 52, No. 248)*

Narrated by Hadhrat Abu Huraira رضی اللہ عنہ

Allah's Apostle said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him." *(Volume 3, Book 43, No. 629)*

Narrated by Hadhrat Said bin Jubair رضی اللہ عنہ

'Abdur Rahman bin Abza said, "Asked Ibn 'Abbas about these two Qur'anic Verses: 'Nor kill such life as Allah has made sacred, Except for just cause.' (25.168) "And whoever kills a believer intentionally, his recompense is Hell. (4.93) Ibn 'Abbas said, "When the Verse that is in Sura-al-Furqan was revealed, the pagans of Mecca said, 'But we have slain such life as Allah has made sacred, and we have invoked other gods along with Allah, and we have also committed fornication.' So Allah revealed: 'Except those who repent, believe, and do good-- (25.70) So, this Verse was concerned with those people. As for the Verse in Surat-an-Nisa (4-93), it means that if a man, after understanding Islam and its laws and obligations, murders somebody, then his punishment is to dwell in the (hell) Fire forever." Then, I mentioned this to Mujahid who said, "Except the one who regrets (one's crime). " *(Volume 5, Book 58, No.194)*

Narrated by Hadrat Anas bin Malik رضی اللہ عنہ

The Prophet صلی اللہ علیہ وسلم said, "The biggest of Al-Kaba'ir (the great sins) are (1) to join others as partners in worship with Allah, (2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness." *(Volume 9, Book 83, No. 10)*

Writings of the Promised Messiah عليه‌السلام



Concept of Jihad in Islam

"Islam never advocated compulsion. If the Holy Quran, the books of hadith and historical records are carefully examined and as far as possible, studied and listened to attentively, one is bound to reach the positive conclusion that the allegation that Islam permitted the use of sword for the spread of religion is shameless and utterly unfounded. This in fact, is the view held by only those who have not studied the Holy Quran or the traditions or other reliable sources of Islamic history without prejudice. Not only this but some have even gone to the extent of fabricating lies and levying unfounded charges without inhibition. I know that the time is approaching fast when those who are hungry and thirsty for Truth will see through their deception. Can a religion be described as a religion of compulsion when its holy book the Quran has categorically prohibited the use of force for the spread of faith? So says the Holy Quran:

'There is no compulsion in religion'.

Can we accuse that great Prophet of using force against others, who for thirteen years, day and night, exhorted all his Companions in Mecca not to return evil for evil but forbear and forgive? When however, the mischief of the enemy exceeded all limits and when all the various peoples around him made determined efforts to exterminate Islam, God's attribute that He always defends His beloved ones so demanded: ' Let those who raised the sword perish by the sword'. Otherwise, in no way has the Holy Quran permitted compulsion in religion. If compulsion in any way had been employed in winnings converts and the companions of our Holy Prophet صلی اللہ علیہ وسلم had been the fruit of compulsion, it would have been impossible for them to have demonstrated, at the time of trials, such steadfastness and sincerity as only true believers can display. The loyalty and faithfulness of the companions of our master, the Holy Prophet صلی اللہ علیہ وسلم is a fact so well known as needs no comment from us. It is no secret that among them are examples of loyalty and steadfastness the parallel of which is difficult to find in the annals of other nations; this body of the faithful did not waver in their loyalty and steadfastness even under brandishing swords. On the contrary in the company of their Great and Holy Prophet صلی اللہ علیہ وسلم they displayed such steadfastness which no man can demonstrate unless his hearth and his bosom are lit with the light of faith. Hence compulsion had no role to play in Islam. *(Masih Hindustan main – Roohani khazain Volum 15 p11-12)*

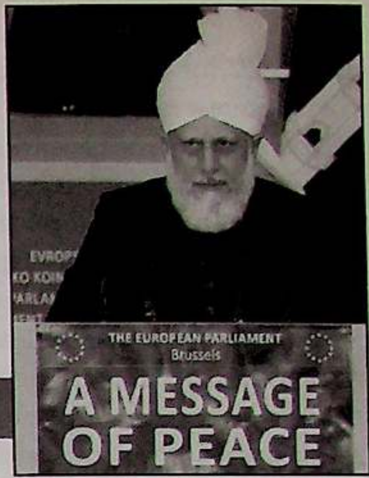
None of the true Muslims who ever lived maintained that force should be employed in the spread of Islam. On the other hand, Islam has always flourished on the strength of its inherent qualities of excellence. Those who having the distinction of being called Muslims, yet believe that Islam should be spread with force, do not seem to have any awareness of inherent beauties of Islam

(Tiryaqul Qulub: Roohani Khazain Vol. 15, footnote, p 167)

A Historic address by

Hadhart Khalifatul Masih V أیدہ اللہ تعالیٰ بنصرہ العزیز

at the European Parliament in Brussels, Belgium



The key to peace – Global Unity

Introduction

On 3rd and 4th December 2012, Hazrat Mirza Masroor Ahmad أیدہ اللہ تعالیٰ بنصرہ العزیز, Khalifatul Masih V, the worldwide Head of the Ahmadiyya Muslim Jama'at and Fifth Khalifah (Successor to the Promised Messiah علیہ السلام), made his first visit to the European Parliament in Brussels where he delivered a historic keynote address to a packed audience of more than 350 guests representing 30 countries. The event was hosted by the newly launched cross-party European Parliament, "Friends of Ahmadiyya Muslims" Group, chaired by Dr Charles Tannock MEP. This is a cross-party and pan-European group of MEPs that has been set up to promote in the European Parliament the Ahmadiyya Muslim Community and advance their interests in Europe and the rest of the world. During the visit, Hazrat Mirza Masroor Ahmad أیدہ اللہ تعالیٰ بنصرہ العزیز also had a number of meetings with parliamentarians and dignitaries. Those he met included:

Dr Charles Tannock MEP (UK) (Member of the European Parliament Foreign Affairs Committee, Member of the Sub-Committee on Human Rights, Vice-Chair of the Parliamentary Delegation for relations with the NATO Parliamentary Assembly and Chair of the European Parliament Friends of Ahmadiyya Muslims Group). Hazrat Mirza Masroor Ahmad أیدہ اللہ تعالیٰ بنصرہ العزیز spoke about the persecution faced by Ahmadi Muslims in Pakistan. His Holiness said that each month Ahmadi Muslims were being brutally martyred in Pakistan. Charles Tannock MEP said he would continue to support the Ahmadiyya Muslim Jama'at in all respects. He said that earlier in the day he had met with the Pakistani Foreign Minister and questioned her directly about the persecution faced by the Ahmadiyya Muslim Community. His Holiness said that a key principle of humanity was that human beings should always be willing to help all those who are deprived.

Tunne Kelam MEP (Estonia) (Member of the European Parliament's Foreign Affairs Committee, the Sub-Committee on Security and Defence and Vice-Chair of the European Parliament Friends of Ahmadiyya Muslims Group). He said that the visit of Hazrat Mirza Masroor Ahmad أیدہ اللہ تعالیٰ بنصرہ العزیز to the European Parliament was "very important because it will enrich our understanding". Tunne Kelam MEP briefed His Holiness about the political situation in his native Estonia. His Holiness said he was pleased to learn that Estonia had emerged from the difficulties of its past and now had a stable Government.

Claude Moraes MEP (UK) (Vice-Chair of the Delegation for Relations with the Arab Peninsula, Member of the Committee on Civil Liberties, Justice and Home Affairs, Deputy Leader of the European Parliamentary Labour Party and Vice-Chair of the European Parliament Friends of Ahmadiyya Muslims Group). Claude Moraes MEP, who hosted a lunch for His Holiness, spoke of his honour at meeting Hazrat Mirza Masroor Ahmad أیدہ اللہ تعالیٰ بنصرہ العزیز. He said that the Head of the Ahmadiyya Muslim Jama'at was a "great leader who stood out from other religious leaders." Claude Moraes said that His Holiness was particularly welcome at the European Parliament because he brought with him a message of peace and tolerance.

Barbara Lochbihler MEP (Germany) (Chair of the European Parliament Sub-Committee on Human Rights). She expressed concern at the persecution of Ahmadi Muslims internationally and offered to relay the message of His Holiness to the sub-committee as well.

Jean Lambert MEP (UK) (Chair of the European Parliament South Asia Delegation) and Phil Bennion MEP (UK) (Member of the European Parliament South Asia Delegation and Chairman of

the Lib Dem European Group). Both MEPs briefed His Holiness about their recent official visit to Pakistan. They pledged to help Ahmadi Muslims who were being persecuted. His Holiness said an effort should be made to stop innocent children being radicalised in Pakistan and that many of the so-called Madrassas were not fulfilling their roles to provide religious education; rather they were indoctrinating children with extremist ideologies. His Holiness said, "Without a proper education people can be easily influenced and indoctrinated."

Marina Yannakoudakis MEP (UK) said she had always admired the Ahmadiyya Jama'at's motto of "Love for All, Hatred for None." In reply, His Holiness said, "This is a message for the entire world."

On 4th December an international press conference was held in the Press Room of the European Parliament prior to the main event and keynote address by His Holiness. His Holiness answered questions from a range of media outlets during a forty-minute press conference, attended by journalists and media organisations from UK, Spain, France, Belgium, Pakistan and other countries. In response to a question from the BBC about Islam's role in the world, His Holiness said, "Islam's message of peace is universal, which is why our motto is Love for All, Hatred for None." Responding to a question from a representative of the Spanish media, His Holiness said that all of the major religions in their original form taught a message of peace and so true Muslims believed in all of the Prophets. Each Prophet he said brought the message that there is One God. In response to a question from a representative of Malta's media, His Holiness said that the duty of Ahmadi Muslims was to bring mankind closer to God and to make the people of the world aware of their duty to safeguard each other's rights.

The main event was held before a packed audience. The Chair and Vice-Chairs of the European Parliament Friends of Ahmadiyya Muslims Group all took to the stage to welcome Hazrat Mirza Masroor Ahmad أیدہ اللہ تعالی بنصرہ العزیز, Head of the worldwide Ahmadiyya Muslim Community. Martin Schulz, MEP and President of the European Parliament, also made a special visit to meet with His Holiness. Before the keynote address by His Holiness, a number of MEPs addressed the audience and spoke of their admiration of peaceful Islam as advocated by the Ahmadiyya Muslim Jama'at. Dr Charles Tannock MEP, Chair of the European Parliament Friends of Ahmadiyya Muslims Group, said "Ahmadi Muslims are a welcome example of tolerance in the world." He condemned the persecution of Ahmadi Muslims in Pakistan and said "The Ahmadi motto of Love for All, Hatred for None is a welcome antidote to the extremist Jihadists." Tunne Kelam MEP, Vice-Chair of the European Parliament Friends of Ahmadiyya Muslims Group, said he was attending the event because it was an opportunity to "join in an aspiration for peace." He praised the Ahmadiyya Muslim Jama'at for "rejecting all violence and terrorism" and pledged to support the Jama'at globally. Baroness Sarah Ludford MEP, Vice-Chair of the European Parliament Friends of Ahmadiyya Muslims Group, spoke of her long term relationship with the Ahmadiyya Muslim Jama'at in the United Kingdom. She said that the Jama'at's motto was "an inspiration which we desperately need in the modern world." Claude Moraes MEP, Vice-Chair of the European Parliament Friends of Ahmadiyya Muslims Group, said the event had attracted "a bigger turnout than we usually get than at any meeting of the European Parliament." He added that the Ahmadiyya Community needs to be understood more because of its "provision for healthcare, the drive to serve humanity without prejudice and the absolute commitment to education for girls and boys." Jean Lambert MEP, Chair of European Parliament's South Asia Delegation, said that she would pursue with the Pakistani Government the issue of Ahmadi Muslim voting rights. She said it was necessary that all people had the right to vote freely and without discrimination. The National President of the Ahmadiyya Muslim Community in the United Kingdom, Rafiq Hayat, expressed his pleasure that the "European Parliament Friends of Ahmadiyya Muslims Group" had been launched and introduced the Ahmadiyya Community. We present here the historic keynote address delivered by Hazrat Mirza Masroor Ahmad أیدہ اللہ تعالی بنصرہ العزیز, Khalifatul Masih V, Head of the worldwide Ahmadiyya Muslim Community.

"Bismillahir-Rahmanir-Raheem – In the Name of Allah, the Gracious, Ever Merciful.

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu; all distinguished guests - peace and blessings of Allah be upon you all.

First of all I would like to thank the organisers of

this event who have given me the opportunity to speak to all of you here at the European Parliament. I would also like to thank all of the delegates, representing different countries, and other guests, who have gone to great efforts to come and attend this event.

Those people who are well-acquainted with the Ahmadiyya Muslim Jama'at—or Community—or even those who are less well-acquainted and who have contact with individual Ahmadis, will be fully aware that as a Community we constantly draw the attention of the world towards the establishment of peace and security. Certainly, we make full efforts within our resources towards achieving these goals.

As the Head of the Ahmadiyya Muslim Jama'at, I regularly speak about such matters whenever the opportunity arises. The fact that I speak about the need for peace and mutual love is not because of any new teaching brought by the Ahmadiyya Community. Whilst it is certainly true that to bring peace and reconciliation was one of the major objectives of the advent of the Founder of the Ahmadiyya Muslim Community, the reality is that all of our acts are due to the teachings that were revealed to the Founder of Islam, the Holy Prophet Muhammad صلى الله عليه وسلم.

In the 1400 years following the time of the Holy Prophet صلى الله عليه وسلم, the pure teachings he had brought had, unfortunately, been long forgotten by the majority of Muslims. Thus, in order to rejuvenate the true Islam, Allah the Almighty sent the Founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad عليه السلام of Qadian, in accordance with the prophecy of the Holy Prophet صلى الله عليه وسلم of Islam. I would request all of you to keep this point in mind when I come to speak about Islam's teachings in relation to the development of peace and harmony in the world.

I should also mention that there are multiple aspects of 'peace' and 'security'. As every individual facet is important in its own right, at the same time the way each aspect interlinks is also extremely important. For example, the basic building block for peace in society is tranquillity and harmony within the family home. The situation within a home is not limited, but has a knock-on effect on the peace of the local area, which in turn affects the peace of the wider town or city. If there is disturbance in the home it will negatively affect the local area and that will affect the town or city. In the same way, the state of the town or city affects the peace of the entire country and ultimately the state of a nation affects the peace and harmony of the region or the entire world. Therefore, it is clear that if you wish to discuss even a single aspect of peace, you will find that its scope is not limited, but will continue to expand. In a similar way, we find that where there is a lack of peace, different methods are required to solve the issue, based on the underlying problems that exist and upon the particular aspects of peace and security that have been violated. When we bear this in mind, it is obvious that to fully discuss and address these issues in detail requires much more time than is currently available. Nevertheless, I will try to cover at least some aspects of Islam's true teachings.

In the modern world we find that many objections are raised against Islam and much of the blame for the disorder and strife in the world is attributed to the religion. Such allegations are made even though the very meanings of the word Islam are 'peace' and 'security'. Furthermore, Islam is that religion which has given specific guidance on how to establish peace and has laid down certain rules to achieve this. Before I go on to present to you a picture of Islam's true and peaceful teachings, I would like to briefly discuss the current state of the world. I am sure you will be well versed in these matters already, but I will raise them so that you are able to keep them in view when I come to discuss Islam's teachings about peace and harmony. We are all aware and accept that today's world has become like a global village. We are all connected through various means, whether it be through the modern modes of transport, whether it be through the media and Internet or through various other means. All of these factors have resulted in the nations of the world becoming closer together than ever before. We find that in major countries people of all races, religions and nationalities have settled and are living together. Indeed, in many countries there is a significant population of foreign immigrants. The immigrants have become so well-embedded that it would be extremely difficult, or even impossible, for governments or the local people to remove them now. Although attempts have been made to curtail immigration and certain restrictions have been implemented, there are still various means through which a citizen of one nation is able to enter another country. Indeed, leaving aside illegal immigration, we find that certain international laws exist that assist those who are forced to migrate for certain

genuine reasons.

We also find that as a result of mass immigration, restlessness and anxiety are spreading in certain countries. The responsibility for this lies with both parties – the immigrants and the local people. On the one hand some immigrants provoke the locals by refusing to integrate to any degree, whilst on the other hand some of the locals are displaying a lack of tolerance and open-heartedness. From time to time the hatred boils over to a very dangerous extent. In particular, hatred or enmity on the part of the locals in Western countries is often manifested towards Islam in reaction to the negative behaviour of certain Muslims, especially immigrants. The anger and reaction is not just on a small scale, but can and does reach extreme heights, which is why Western leaders regularly speak about those problems. Therefore, we find that on occasion, the German Chancellor speaks about Muslims being a part of Germany; we find that the Prime Minister of the United Kingdom speaks of the need for Muslims to integrate and the leaders of some countries have gone as far as to give warnings to the Muslims. The internal state of conflicts, if not worsening, at least has become of some concern. These matters might heat up and may lead to the destruction of peace. There should be no doubt that the effect of such conflicts will not be limited to the West but will impact the entire world, especially the Muslim countries. It will cause the relationship between the Western and Eastern World to severely deteriorate. Therefore, to improve the situation and for peace to develop, requires all parties to work together. Governments need to make policies that establish and protect mutual respect, through which hurting the sentiments of others or causing them any type of harm should be outlawed.

With regard to the immigrants, they must enter with a willingness to integrate with the local people, whilst the locals should be ready to open their hearts and display tolerance. Furthermore, simply to enforce certain restrictions against Muslims will not lead to peace, because they alone cannot change people's minds and views. This is not specific to Muslims, but whenever any person is forcibly supressed due to his religion or belief, it will lead to a negative reaction through which peace will be severely harmed. As I have already said, we find that in certain countries conflicts are increasing, in particular between the local people and Muslim immigrants. It is apparent that both sides are becoming less tolerant and there is a reluctance to get to know one another. The European leadership needs to accept that this is the reality and understand it has a responsibility to establish mutual religious respect and tolerance. This is essential so that within every European country, and between European and Muslim countries, an atmosphere of goodwill develops so that the peace of the world is not shattered.

I believe that the cause of such conflicts and divisions is not only religion or beliefs and it is not merely a question of differences between Western and Muslim nations. In fact, a major root cause of the discord has been the global financial crisis. When there was no recession or credit crunch, nobody ever bothered about the influx of immigrants; Muslims or non-Muslims or Africans. However, the situation is now different and that has caused all this. It has even affected the mutual relationships of European countries, and so anger and resentment between the people of certain European nations and the people of other European countries is increasing daily. This state of despair is visible everywhere.

The formation of the European Union has been a great achievement on the part of European countries, for it has been a means of uniting the Continent. Thus, you should make all possible efforts to preserve this unity, by honouring each other's rights. The fears and worries held by members of the general public must be removed. To protect each other's society, you should be willing to accept fair and just demands of one another, and of course, there should be fair and just demands by the people of each and every country.

Remember that the strength of Europe lies in it remaining united and together as one. Such unity will not only benefit you here in Europe, but at a global level will be the means for this Continent to maintain its strength and influence. In fact, speaking from an Islamic perspective, we should strive for the entire world to unite together. In terms of currency, the world should be united. In terms of free business and trade, the world should be united and in terms of freedom of movement and immigration, cohesive and practical policies should be developed, so that the world can become united. In essence countries should seek to cooperate with one another so that division is replaced by unity. If these measures are taken then it will soon become apparent that the existing conflicts will end and be replaced by peace and mutual respect, provided true justice is practiced

and each country realises its responsibility. It is with great regret that I must say that, although it is an Islamic teaching, the Islamic countries have been unable to unite amongst themselves. If they were able to cooperate and unite, then the Islamic countries would not need to constantly seek Western aid and help in order to alleviate their internal troubles and needs.

With these words, I shall now come to speak about true Islamic teachings in relation to the establishment of long lasting peace in the world. First of all, a fundamental and basic teaching of Islam is that a true Muslim is a person from whose tongue and hand all other peaceful people are safe. This is the definition of a Muslim given by the Holy Prophet Muhammad صلى الله عليه وسلم. After hearing this basic and beautiful principle, can any allegation or complaint be levelled against Islam? Certainly not. Islam teaches that only those who use their tongues and hands to spread injustice and hatred deserve to be punished. Thus, from a local level to a global level, if all parties remained within the confines of this golden principle we would find that there would never be religious disorder. There would never be political strife and nor would there be disorder based on greed and a desire to gain power. If these true Islamic principles are followed, then within countries, the members of the general public will safeguard each other's rights and feelings and the governments would fulfil their roles to protect all citizens. At an international level each nation would work together with a spirit of true sympathy and compassion towards one another.

Another key principle Islam teaches is that, in an effort to develop peace, it is necessary for all parties to never display any form of pride or arrogance. This was perfectly illustrated by the Holy Prophet صلى الله عليه وسلم when he famously said a black person is not superior to a white person and nor is a white person superior to a black person. Neither is a European greater or superior to any other national, nor are Africans, Asians or the people of any other part of the world. Differences of nationality, colour or ethnicity act merely as a form of identity and recognition.

The truth is that in the modern world we all depend upon one another. Today even the major powers, like Europe or the United States, cannot survive by remaining completely isolated from all others. African countries cannot remain isolated and hope to flourish and neither can Asian countries or the people from any other part of the world. For example, if you want your economy to flourish, then you must be willing to embrace international trade. A clear example of how the world is now inter-linked is illustrated by the fact that the European or the world's financial crisis of the past few years has negatively affected, more or less, every country of the world. Furthermore, for countries to advance in science, or to excel in other fields of expertise, requires them to cooperate and help each other.

We should always remember that the people of the world, whether they are from Africa, Europe, Asia or anywhere else, have been given great intellectual capabilities by Allah the Almighty. If all parties utilise their God-given faculties to the best of their abilities for the betterment of mankind, then we will find that the world will become a haven of peace. However, if the developed nations try to supress the growth and progress of the less developed or developing nations and do not give opportunities to the fertile and bright minds of those nations, then, no doubt, anxiety will spread and the ensuing restlessness will ruin international peace and security.

Another principle of Islam to develop peace is that we should not tolerate injustice towards others or for their rights to be usurped. In the same way that we would not accept for our own rights to be taken, we should not be willing to accept it for others. Islam teaches that where retribution is required then it must be proportionate to the act of transgression. However, if forgiveness can lead to reformation then the option to forgive should be taken. The true and overarching objectives should always be reformation, reconciliation and the development of long lasting peace. However, what in reality is happening today? If anyone commits a wrong or an injustice, then the victim seeks to extract revenge in a way which is completely out of proportion and far greater than the original injustice committed.

This is exactly what we are witnessing these days in the escalating conflict between Israel and Palestine. The major powers have openly expressed their outrage and concern at the situations in Syria, Libya or Egypt; even though it can be argued that they were, in essence, internal matters. Yet they do not seem to be concerned about, or that concerned about, the Palestinian people. This perceived double standard is causing grievances and malice to increase in the hearts of the people from Muslim countries against the major powers of the world. This anger

and animosity is extremely dangerous and could boil over and explode at any time. What will the result of that be? How much damage will be done to the developing world? Will they even be able to survive? How much will the developed nations be affected? Only God knows the answer to such questions. I cannot answer these and nobody can answer these. What we can be certain about is that the peace of the world will be destroyed.

Let it be clear that I am not speaking in support or favour of any particular individual country. What I wish to say is that all forms of cruelty, wherever they exist, must be eradicated and stopped regardless of whether they are perpetrated by the people of Palestine, the people of Israel or the people of any other country. The cruelties must be stopped, because if they are allowed to spread, then the flames of hatred will surely engulf the entire world to such an extent, that people will soon forget about the troubles caused by the current economic crisis. Instead, they will face a much more horrifying state of affairs. There will be such a huge loss of life that we cannot even comprehend or imagine.

Thus, it is the duty of the European countries, who suffered great losses during the Second World War, to learn from their past and save the world from destruction. To do this, they must fulfil the requirements of justice and be willing to accept their responsibilities. Islam strongly emphasises the need to always act in a fair and just manner. It teaches that no party should be given preferential treatment, or favoured unduly. It should be that a wrongdoer knows that if he tries to act unjustly towards any country, no matter its size or status, he will not be allowed to do so by the international community. If the member states of the United Nations, the countries that derive benefit from the European Union and the countries that are under the influence of the big powers or even the under developed countries all come to accept this, then and only then, peace can emerge.

Further, only if those nations who have veto power at the United Nations realise they will be held to account for their actions, can justice be truly established. In fact, I will go one step further and say that the right of veto power can never allow or facilitate the establishment of peace, because clearly not all countries are at an equal level. This is a point I also made earlier this year when I addressed leading politicians and policy makers of the United States, at Capitol Hill. If we look at the voting history of the United Nations we find that the veto power has not always been used to help those who are being oppressed or who are acting in the right way. In fact, we have seen that the veto power has, on certain occasions, been misused to help and assist in cruelty, rather than to prevent it. This is not something that is hidden or unknown; many commentators openly write or speak about this.

Another beautiful principle taught by Islam is that peace in society requires one to supress his anger, rather than allowing it to prevail over principles of honesty and justice. The early history of Islam testifies that the true Muslims always acted upon this principle and those who did not were severely rebuked by the Holy Prophet Muhammad صلى الله عليه وسلم. Yet, today, unfortunately, this is not always the case. There are cases where armies or soldiers, who have been sent to establish peace, conduct themselves in a way that is entirely contrary to their stated aims. For example, in some countries foreign soldiers have treated the dead bodies of their victims in the most disrespectful and horrifying manner. Can peace be established in this way? The reaction to such behaviour cannot remain limited only to the affected country, but manifests throughout the world. Of course, if Muslims are mistreated, Muslim extremists take advantage of it and the peace of the world is shattered, although it is contrary to the teachings of Islam. Islam teaches that peace can only be established by helping both the oppressed and oppressor in a manner that is completely impartial, free from vested interests and devoid of all enmity. Peace is made by giving all parties an equal platform and playing field.

As the time is limited, I shall mention just one further point, which is that Islam teaches that the wealth and resources of others should not be looked upon enviously. We should not covet that which belongs to others, because this too is a means for peace to be dismantled. If wealthy countries try to extract and utilise the wealth and resources of less developed nations to fulfil their own needs, then naturally, restlessness will spread. Where appropriate, the developed nations can take a small and fair amount in return for their services, whilst the majority of resources should be utilised to help the under-developed countries to raise their standards of living. They should be allowed to prosper and should be helped in their efforts to reach the same levels as the developed world, because then, and only then can peace be established. If the leadership of

those countries is not honest, then the Western nations or developed nations should themselves monitor and organise the development of the country by giving them aid.

There are numerous other points I could cover, but due to a lack of time, I shall restrict myself to the few that I have mentioned. Certainly, whatever I have explained represents the true teachings of Islam.

There is one question that may arise in your hearts and so let me address it in advance. You may say that if these are the true teachings of Islam, then why do we see such divisions and disorder in the Muslim world? This I have answered earlier by mentioning the need for the advent of a reformer, whom we believe was the Founder of the Ahmadiyya Muslim Community. We, the Ahmadiyya Muslim Jama'at, always endeavour to convey these true teachings to as wide an audience as we can. I would request all of you to also make efforts to raise awareness within your own circles of influence about these issues, so that long lasting peace can be developed in all parts of the world.

If we fail in this task, then no part of the world will remain safe from the horrifying and destructive effects of war. I pray that may Allah the Almighty enable the people of the world to rise above their personal interests and desires, in an effort to save the world from the coming destruction. It is the developed nations of the West that hold the greatest amount of power in today's world, and so it is your duty, above others, to pay urgent attention to these matters of crucial importance.

At the end, I would like to once again thank all of you for taking the time to come and listen to what I have said. May Allah bless you. Thank you very much."

Mayor of London invites Hadhrat Khalifatul Masih the V أيده الله تعالى بنصره العزيز to City Hall

Source: Press Release

On 19 November 2012, Boris Johnson, Mayor of London, welcomed Hadhrat Mirza Masroor Ahmad, Fifth Khalifa and World Head of the Ahmadiyya Muslim Jamaat, to City Hall.

During the 45-minute meeting the Head of the Ahmadiyya Muslim Jamaat and the Mayor discussed various issues, including the establishment of world peace, the true peaceful teachings of Islam, the efforts of the Ahmadiyya Muslim Jamaat in fighting extremism and the persecution faced by the Jamaat in certain countries.

Praising the Ahmadiyya Muslim Jamaat's motto of 'Love for All, Hatred for None' the Mayor said that such a message 'ought to be the foundation for London'. Hadhrat Mirza Masroor Ahmad said that it ought to be the basis not only for London but for the 'entire world'.

The Mayor congratulated the Ahmadiyya Muslim Jamaat on raising more than £350,000 for UK based charities in the past year and also for its efforts in supporting the Diamond Jubilee celebrations. Boris Johnson said the efforts of the Jamaat under the leadership of Hadhrat Mirza Masroor Ahmad were 'truly wonderful'.

The Mayor also spoke of his delight at the various London Bus advertising campaigns conducted by the Ahmadiyya Muslim Jamaat in which Islamic teachings of 'peace, justice and equality' had been promoted.

Hadhrat Mirza Masroor Ahmad explained the theological differences between Ahmadi Muslims and non-Ahmadi Muslims. He said the basic difference is that the Ahmadiyya Muslim Jamaat believes its Founder, Hadhrat Mirza Ghulam Ahmad of Qadian, to be the Promised Messiah and Imam Mahdi.

His Holiness said that after the demise of the Promised Messiah, the institution of Khilafat had begun and he himself was the Fifth Khalifa (Successor) of the Promised Messiah. His Holiness said that though he was a direct descendent of the Promised Messiah, Khilafat was not in any way a hereditary institution.

The leaders discussed the persecution faced by the Ahmadiyya Muslim Jamaat in Pakistan. Hadhrat Mirza Masroor Ahmad informed how he had spent 11 days in jail, prior to his election, on charges that proved to be entirely false. His Holiness described the conditions of the jail to be hostile and extremely overcrowded.

Hadhrat Mirza Masroor Ahmad said that in all areas Ahmadi Muslims were persecuted in Pakistan and due to State legislation and provisions they were unable to even exercise the basic civil right to vote.

The Mayor spoke of how he had found the address given by Hadhrat Mirza Masroor Ahmad أيده الله تعالى بنصره العزيز at the Peace Symposium 2012 to be 'extremely thought provoking'. He said he had been interested to hear the view of the Khalifa about the risks of a nuclear war and world peace.

His Holiness said that he remained extremely concerned that nuclear weapons could fall into the hands of extremists and thus cause huge destruction to the world.

Hadhrat Mirza Masroor Ahmad أيده الله تعالى بنصره العزيز was pleased to see that a copy of the Holy Qur'an on the bookshelf of the Mayor had actually been translated into English and published by the Ahmadiyya Muslim Jamaat.

The meeting ended with the Mayor stating that he would continue to offer his 'full support' to the Ahmadiyya Muslim Jamaat in all respects. Hadhrat Mirza Masroor Ahmad thanked him on behalf of the worldwide Jamaat and said he hoped the mutual friendship would continue to develop.

Following the conclusion of the meeting the Mayor escorted His Holiness to an outside balcony to view the London skyline. After an exchange of gifts both the Mayor and His Holiness answered questions for MTA International. (Report by Zia H. Shah)

Commonalities of Revealed Religions

Khalid Saifullah Khan

Invitation, to followers of all religions to come to the commonalities.

The Holy Quran enjoins Muslims to invite the 'People of the Book' to come to a matter which is common between all of them. *(3:65)* The term 'People of the Book', though primarily applies to Jews and Christians, by implication it extends to followers of all the revealed religions, because according to the Quran, Prophets were sent to all nations of the world. *(16:37; 35:24-25)* Stating the essence of their teachings the Quran says, "They had only been commanded to worship Allah, devoting themselves wholly to Him in full sincerity, and to observe Prayer, and pay the Zakaṭ. This is the enduring faith." *(98:6)*. Accordingly, we believe that the founders of all the religions were Prophets of God, though many of them were later deified by their followers as holy personages or incarnations of God. There are many similarities in the teachings of different religions, because they had the same Divine source.

Basic teachings of all religions; Commonalities of different religions.

As shown below, the belief in God and life after death and the moral teachings to conduct the mutual relationship, find mention in all of the Scriptures. Cooperation in promoting these commonalities will surely be helpful in promoting peace, harmony and mutual understanding between different religions and denominations.

Islam.

"All types of perfect praise belong to Allah alone, the Lord (Creator and Sustainer) of all the worlds, most Gracious, Ever Merciful and Master of the Day of Judgement." *(1:2-4)* "Say, (The fact is) He is Allah, the One and Alone in His Being. Allah, (is that Supreme Being Who is) the Independent and Besought of all, (Unique in His attributes). He begets none and is begotten by no one. There is none His equal." *(112:2-5)* "He is the First and the Last, and the Manifest and the Hidden and He has knowledge of all the things." *(57:4)*

"Be mindful of the Day when We shall roll up the heaven, like the rolling up of the scrolls by a scribe. As We began the first creation, so shall We repeat it. We have charged Ourselves with it, and so shall We do." *(21:105)* "The setting up of scales on that day will be a fact. Those will prosper whose scales (of good actions) will be heavy; while those whose scales are light will have ruined their souls because of their having been unjust to Our signs." *(7:9-10)*

Stressing oneness of mankind and equality of sexes, the Quran says, "O ye people! Fear your Lord, Who created you from a single soul, and of its kind created its mate and from them twain, spread many men and women…" *(4:2)* Man has been placed on earth as God's 'Khalifa' (vicegerent) *(2:31)* Therefore, he should exhibit His attributes in the conduct of his life, by dyeing himself in His colour. *(2:139)* God honoured the human being, "Indeed, We have honoured the children of Adam." *(17:71)* Sanctity has been granted to the life of each human being, "…Whoever killed a person – unless it be for killing a person or for creating disorder in the land – it shall be as if he had killed all mankind; and whoso saved a life, it shall be as if he had saved the life of all mankind." *(5:33)* Justice is to be done even to the enemy *(5:9)* Agreements and compacts are to be fulfilled. *(5:2)*

"Be good to your parents and relatives and orphans, and the needy and to the neighbour, whether he is related to you or is an alien. And (be good) to your companions by your side and wayfarers." (4:36) Wine and gambling are forbidden. *(2:220)* Walk upon the earth with humility, do not commit adultery or fornication, be neither extravagant, nor niggardly. *(25:64-73)* Only the truthful will go to Paradise. *(5:120)* "There is no compulsion in religion." *(2:257)* "Had Allah enforced His Will, He would have surely guided you all." *(6:150)*

Judaism.

"Hear, O Israel; the Lord our God, the Lord is One. Love thy Lord, your God, with all your heart and with all your soul and with all your strength." *(Deuteronomy 6:4-5)* "And God said: 'Let Us make man in Our image, after Our likeness." *(Genesis 1:26)*

"Just as the womb takes in and gives forth again, so the grave takes in and will give forth again." *(Talmud Berakot 15b; Review of Religion Nov 1997)*

Solomon, son of David, warned against going to the adulteress: "Her house is the way to Hell, going down to the chambers of death." *(Proverbs 7:27)* "The lord is known by the judgement which He executes; the wicked is snared in the work of his own hands. The wicked shall be turned into hell and all the nations that forget God." *(Psalms 9:16-17)*

The Ten Commandments of Prophet Moses say: "Worship no god but Me; respect your father and mother; do not commit murder; do not commit adultery; do not steal; do not accuse anyone falsely; do not desire another man's wife, do not desire his house, his land, his slaves, his cattle, his donkeys, or anything else he owns." *(Deuteronomy 5:7-21)* Homosexuality led to God's destruction of the cities of Sodom and Gomorrah and their inhabitants. *(Genesis 18:20; 19:23-24)*

Christianity.

God revealed to Jesus, "I am the Alpha and the Omega, the Beginning and the End…I am the First and the Last" *(Revelation1:16-17)* And Jesus answered him: 'The first of all the commandments is: Hear O Israel; the Lord our God is One Lord. And thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." *(St Mark 12:29-31)*

Jesus said, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them." *(Matthew 5:17)* "Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of Heaven…" *(Matthew 5:19)*

"I have the same hope as these men, that there will be a resurrection of both the righteous and the wicked." *(Acts 24:15)* "To those who by persistence in doing good seek glory, honour and immortality, He will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger." *(Romans 2:7-8)*

"Do not be misled. Neither fornicators…, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." *(1-Corinthian 6:9-10)* Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peace makers, for they will be called sons of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven." *(Matthew 5:3-10)*

Buddhism.

The Buddhists believe the Buddha to be a holy personage, but the Ahmadi Muslims believe him to be a great Prophet of God.

Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam عليه السلام stated that the Buddha was a Messenger of Allah. Referring to it, Hazrat Mirza Tahir Ahmad, Khalifa-tul-Masih IV رحمه الله تعالى says: "Contrary to this general trend of Western scholars, a solitary voice in India was raised by Hazrat Mirza Ghulam Ahmad of Qadian (1835-1908), who presented a diametrically opposed view. He maintained that Buddha عليه السلام had firm belief in the existence of God, Who Himself had raised him, as His messenger with a specific mission to perform. He demonstrated that Buddha عليه السلام like other Prophets of God, also believed in the existence of Satan, as well as in Heaven and hell, in angels and in the Day of Resurrection. Hence, the allegation that Buddha did not believe in God is pure fabrication." *(Revelation, Rationality, Knowledge and Truth p 133)*

The present-day Buddhists do not believe in God, but the inscriptions on the rocks and stupas made during the reign of great Buddhist king Ashoka (273-232 BC), studied recently by European scholars reveal that the Buddha had firm belief in God and the life after death. Hazrat Mirza Tahir Ahmad, Khalifa-tul-Masih IV رحمه الله تعالى has recorded their findings in his book "Revelation, Rationality, Knowledge and Truth." He writes:

'The great French scholar Dr Gustav Le Bon (1841-1931) wrote, "Unfortunately, the study of Indian monuments has been completely neglected by European scholars. The specialists of Indian studies, through whom we have come to learn of Buddhism, had never visited India." *(Mirages Indians p 241)*

'Another renowned scholar, Arthur Lillie, carefully studied Ashoka's stupas and amply quoted them in

his book, 'India in Primitive Christianity.' There is a rock by the name of Pardohli, on the eastern bank of river Katak, 20 miles from Jagan Nath, on which is written: "...Confess and believe in God (Is'ana), Who is the worthy object of obedience. For, equal to this (belief), I declare unto you, ye shall not find such a means of propitiating Heaven. Oh, strive ye! to obtain this inestimable treasure." *(India in Primitive Christianity by Lillie)*"

'On the seventh stupa, the same writer quotes to the effect that by following the religious observances, the mankind shall follow the right path and give glory to God (Is'ana). It is obvious from these references that the Buddha and his early followers believed in God and life after death.

Moral teachings of the Buddha: There are many kinds of sufferings in this world, the cause of which is 'human desires'. The sufferings can be dissolved by overcoming the human desires by following the 'Eightfold Path', which consists of right belief, right resolve, right speech, right behaviour, right occupation, right effort, right contemplation, and right concentration.

Hinduism.

Ahmadi Muslims believe Krishna to be a Prophet of God, though he was deified by his followers later. Hazrat Mirza Ghulam Ahmad عليه السلام writes:

"As has been revealed to me, Raja Krishna was, in fact, a perfect man, the equal of him never appeared among the saints and Prophets of Hinduism. He was the 'Autaar' or Prophet of his time, upon whom the holy spirit (Gabriel) descended. God made him victorious and prosperous. He cleansed the land of the Aryan race from sin. He was, indeed, the Prophet of his time, many of whose teachings were distorted later. He was filled with the love of God. He supported virtue and opposed vice." *(Lecture Sialkot, Roohani Khazaain Vol 20, p 228-229)*

According to the Bhagavad Gita, Krishna said the following about God:

"I am the Soul which exists in the heart of all beings; and I am the beginning, and the middle and also the end of existing things...I am Alpha and Omega, says the Lord God, 'Who is and Who was and Who is to come, the Almighty." *(Bhagavad Gita Rev.1:8; Review of religions Oct 1995)*

"To those who worship Me alone, thinking of no other, who are ever devout, I provide gain and security." *(Gita 9:22)*

"Supporting one's father and mother, cherishing wife and children and a peaceful occupation – this is the greatest blessing." *(Sutta Nipata 262)* "So what of all these titles, names and races? They are merely worldly conventions." *(Sutta Nipata 648)*

Hazrat Krishn said: "Humility, modesty, non-injury, forbearance, uprightness, service of the teacher, purity, steadfastness, self-control, dispassion towards the objects of the senses, and also absence of egoism, perception of evil in birth, death, old age, sickness, and pain – are the great elements of spiritual life." *(Gita Ch 13:7-8)*

"I look upon all creatures equally; none are less dear to Me and none more dear." *(Gita Ch 9:29; Rev. Rel. April 1996)*

Sikhism.

Ahmadi Muslims believe that Hazrat Baba Nanak was a great Muslim Soofi or saint.

The holy founder of the Ahmadiyya sect of Islam says:

"It should be remembered that I have twice seen Bava Nanak in my vision and that he confessed that he had obtained illumination from the same light. I utterly hate falsehood and non-sense. I affirm only that which I have seen, that is why I hold Bava Nanak in honour, for I know that he drank from the same fountain from which we drink. And God knows that I talk out of the knowledge that he has bestowed upon me." *(Announcement of April 18, 1897; Tadhkira p 11)*

Sikhs believe in the Unity of God. Every time a Sikh salutes others, he pronounces his faith in the existence of One Eternal God. The salutation, 'Sat Sri Akal' means: True is that Exalted Timeless Being (Who is Eternal and is free from the constraints of time, space and causation).

Hazrat Baba Nanak said: "Awwal Allah noor upaya Qudrat kay sabb banday ... Ik noor say sabb jagg uljha, kaun bhalay kaun manday" i.e. Allah first created light (noor) and from the same one light created all high or low. (.because of sharing the common origin, all men are equal; their works make them different.)

Again, Baba Ji says: "Sabb dunya a'wan ja'wani...maqa'm ik Raheem" i.e. the whole creation is subject to decay and death and is destined to perish. Only the One Merciful God will remain for ever.

On acceptance of prayers by God, Adhi Granth says: "Realisation of the holy word is granted to those, who place themselves under God's shelter." *(Adhi Granth, M5, p 571 Rev of Rel. 3/1997)* "He (God) is far; He is near; He is in between. He is all-Seeing, all-Hearing and He created the world with His power."

Sikhism also teaches belief in the Last Day. Baba Ji said: "Jin Ko darshan it hay, un-ko darshan ut…Jin ko darshan it naheen, un-ko it nan ut." Those who have seen (realised) God in this world, they will see Him in the other world too. But those who have failed to see Him here (in this world), will also be deprived of seeing Him there.(in the Hereafter)".

Baba Ji said that real profitable business is to spend in the cause of God, because that will accompany you to the next world. "O shrewd businessman, deal only profitable business. Deal only in that commodity which shall accompany you after death." *(Adhi Granth Sahib, Sri Raga M-1; R of R Feb 1996)*

Stressing the importance of offering Prayers, Hazrat Baba Nanak said: "Dogs who watch well at night are better than non-praying-men…" *(Janam Sa'khi)*

Zoroastrianism.

'Book of Instructions on Zoroastrian Religion says: "We are worshippers of one God Ahura Mazda. Lord Zarathustra was the prophet of Iran, who brought religion from Mazda." (P 1) We have come to this world; out of our own free will to oppose and overcome evil, become wise and then go back to God" *(P 87; Ansarullah Rabwah, Dec. 2008)* "Zarathushtra says in gathas: 'I know that devout prayers for righteous ends never remain unanswered." (P 10) "The Ahura Mazda's body is light and spirit truth. It is for this reason that we face light as if facing God while praying" *(ibid Part 2, P18)*

CONCLUSION.

In conclusion, I quote from the writings and discourses of Hazrat Mirza Ghulam Ahmad, the Promised Messiah عليه السلام in which he has stated that the purpose of the advent of all the Prophets was same. He said: "The main purpose of the advent of Prophets in this world and the grand objective of their teaching and preaching is that mankind should recognise God Almighty and should be delivered from the life which leads to hell and ruin and which is known as the life of sin. In fact, this is the most important objective before them. Now that God Almighty has established a dispensation and has raised me, the same purpose which is common to all Prophets is also the purpose of my coming, namely, that I wish not only to tell the world what God is, but I actually want them to see Him, and to show them the way of desisting from sin." *(Malfoozat vol 3, p11; Essence of Islam vol IV p 108)*

According to the Holy Quran, salvation will not be denied to those virtuous non-Muslims, to whom the message of Islam has not reached or for some reason they have not understood its truth and live sincerely according to the teachings of their respective religions. It says: "Surely the Believers (Muslims), and the Jews and the Christians and the Sabians , whichever party from among these truly believe in Allah and the Last Day and does good deeds – shall have their reward with their Lord, and no fear shall come upon them, nor shall they grieve. " *(Ch 2: V 63)*

Let us hope and pray that the followers of all the revealed religions, join on the commonalities of our belief and practice them sincerely. We all believe that we are the creation of the same One God, to Whom we have to return after death and be accountable for our actions. Let all the founders of religions be revered as Messengers of God and follow their moral teachings in discharging our mutual obligations. Let us focus on our commonalities to create better understanding of one another, and attain peace and harmony, which is the dire need of our age.

NATIONAL AMLA MAJLIS ANSARULLAH 2013

Hadhrat Khalifatul Masih V أیدہ اللہ تعالیٰ بنصرہ العزیز has graciously approved the following as members of the Natioanl Amla for Majlis Ansarullah, UK for the year 2013.
May Allah enable them to appreciate and discharge their duties to the best of their abilities, Ameen.

Ch. Waseem Ahmad, Sadar Majlis Ansarullah, UK

Naib Sadr Awwal .... Mansoor Ahmad Kahloon
Naib Sadr Safe doem.......... Dr.Ch. Ijaz-ur-Rehman
Naib Sadr .... Mirza Abdul Rasheed
Naib Sadr .... Ch. Rafiq Ahmad Javed
Naib Sadr .... Zaheer Ahmad Jatoi
Muavin Sadr .... Sheikh Tariq Mehmood
Muavin Sadr .... Mubarak Ahmad Cheema
Muavin Sadr .... Dr .Muzaffar Ahmad Ch.
Qaid Amoomi .... Khalid Mehmood Amir
Add. Qaid Amoomi .... Muzzafar Ahmad Chatha
Qaid Tarbiyyat.......... Mian Abdul Sami Omar
Add. Qaid Tarbiyyat .... Abdul Rafay
Qaid Maal .... Ch. Abdul Mannan Azhar
Add. Qaid Maal .... Naseer Ahmad Zaffar
Qaid Tabligh .... Shakil Ahmad Butt
Add. Qaid Tabligh.......... Dr.Daud Ahmad Tahir
Qaid Talim .... Dr. Mohammad Amjad
Qaid Ishaat .... Mahmood Ali Mirza
Qaid Isaar .... Abdul Azeem Khan
Add. Qaid Isaar .... Fiaz Ahmad Malhi
Qaid Talimul Quran .... Mohammad Ishaq Nasir
Qaid Tehrike Jadid .... Nauman Ahmad Mahmood
Qaid Waqfe Jadid .... Ismatullah Ch.
Qaid Nau Mubaeen.......... Dr. Mansoor Ahmad Saqi
Qaid Tajneed.......... Rafiq Akhtar Rosy
Add. Qaid Tajneed (IT) .... Mahmood Baig Mirza
Qaid Zehanat & Sehte Jismani .... Amir Ahmad Anees
Auditor .... Kamran Ali

Arakeen-e- Khasoosi

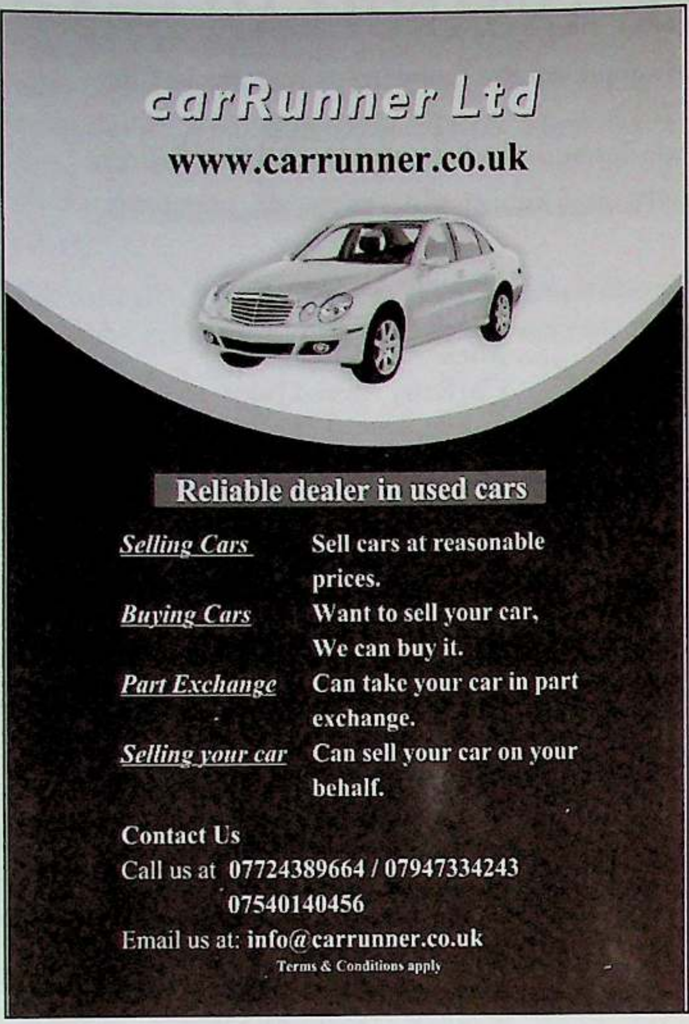
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Rukne Khasoosi.......... Mirza Mujib Ahmad
Rukne Khasoosi.......... Abdul Sami
Rukne Khasoosi.......... Abdul Basit Rajput
Rukne Khasoosi.......... Muhahammad Ziaul Haq qureshi

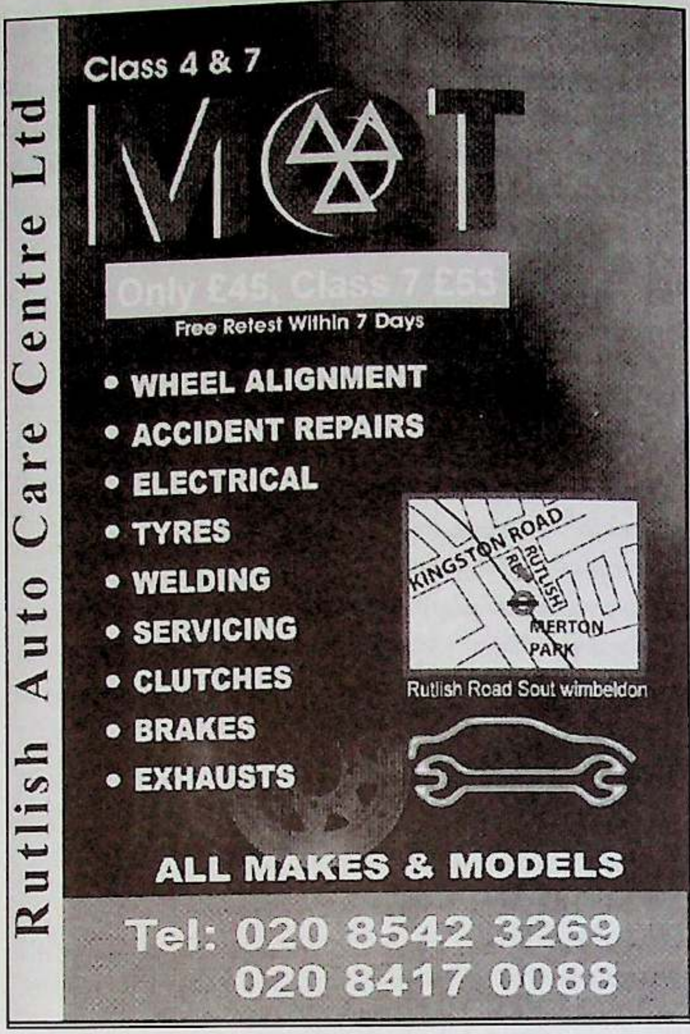
Zoama-e-Aala

Zaeem-e- Aala London .... Khalid Mahmood
Zaeem-e- Aala Baitul Futuh.......... Kalimullah Anjum
Zaeem-e- Aala Baitul Noor .... Rana Abdul Latif

Regional Nazimeen

North East.......... Rasheed Sadiq Ameeni
North West .... Sajid Ahmad Araeen
Scotland.......... Mahmood Ahmad Malik
Midland.......... Syed Imtiaz Ahmad
South West .... Munawer Ahmad Mughal
Hertfordshire.......... Mohammad Rafiuddin
East .... Pir Basharat Ahmad
South.......... Azhar Mehmood Ahmad
Middlesex .... Malik Mobasher Ahmad
Islamabad .... Asadullah Khan


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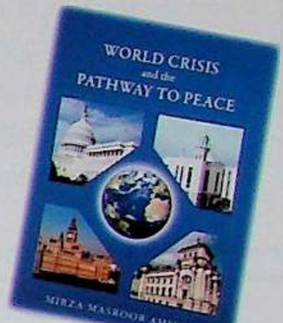
Qiadat Tabligh, Majlis Ansarullah UK

November-December 2012

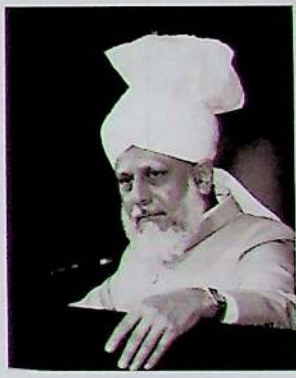
Nabuwat-Fatah 1391

TABLIGH NEWS LETTER

World Crisis and Pathway to Peace

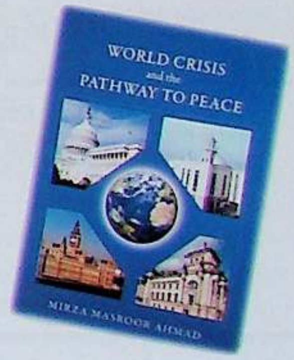


Huzoor Aqdas ایدہ اللہ تعالیٰ بنصرہ العزیز graciously permitted Majlis Ansarullah, UK, in November 2012, to print the paperback edition of his new book 'World Crisis and Pathway to Peace'. This book is extremely pertinent in regards to the current turbulent world situation and is thought provoking for the avid reader. Despite the short time, an updated version was delivered to Majlis Ansarullah, UK in the middle of December 2012, due to the special efforts by Maulana Munir-Ud-Din Shams, Additional Wakil-ul-Tasnif, and Malik Muzaffar Ahmad, Raqeem Press. With only a week in hand, before the Christmas break, the Tabligh Department implemented a comprehensive program for the distribution of 10,000 copies to Non-Muslim councillors, university and school teachers, doctors, various professionals and other open minded members of the public and neighbours, as a gift on the New Year with a Season's Greeting Card.



With exceptional efforts by all Zoama-e-Aala, Regional Nazmeen, Zoama and Ansaar brothers, this gigantic task was successfully achieved and 9,189 copies were distributed, across the UK, as a gift to Non-Muslims before the New Year. May Allah reward all participants for their immense efforts to successfully accomplish the work.

As a New Year Tabligh effort, 30,000 Season's Greeting cards were also distributed. The website address of Majlis Ansarullah was also printed on the cards and it was visited by 600 people and 479 downloads of electronic version of the "The Life of Muhammad" صلی اللہ علیہ وسلم were made by various visitors.



Huzoor Aqdas ایدہ اللہ تعالیٰ بنصرہ العزیز has also kindly permitted Majlis Ansarullah, UK to print the updated paperback 3rd edition of 'World Crisis and Pathway to Peace' and utilize it for Tabligh activities. This book is currently in the final stages of preparation and would be used as an effective tool in the field of Tabligh, Insha Allah.

www.muslims4peace.org.uk

Name of Majalis & Ansaar who participated in Tabligh activities

November & December 2012

Region	Majlis	Name of Daiyan-e-ilallah
London	Inner Park Mosque Mosque West Putney Roehampton Raynes Park Wimbledon Wimbledon Park West Hill Wandsworth	Ataul Hayee, Agha Habeebullah, Agha Rizwan Ahsan, Faisal, Ijaz Basheer, Pervez Anjum, Anas Khan, Siddiq Butt, Mahmood Ahmad, Rana Zaheer, Ijaz Ahmad, Hafeez Qadeer, Raja Nazeer, Mohammad Khan, Ataul Hayee Kashif, Naeem Ahmad Raza, Rana Zahoor, Mahmood, A Qadeer, Aziz Tahir, Rasheed Shakir, Tahir Mahmood, Rasheed Ahmad, Mubarak Shahid, Sami Qureshi, Tariq Safder, Syed Zafer Mahmood, Zaferullah, Rafi Naseer, Nasrullah Khan, Imtiaz Ahmad, Masood Khan, Qamar Ahmad, Abdul Basit, Anas Khan, Mirza Zaheer, Anjum Pervez, Naseer Ahmad, Muhammad Ahsan, Liaquat Shamsi, Sh Tariq Mehmood, Shakil Ahmad, Basharat Mumtaz, Nadeem Nasir Ahmad, Shaukat Cheema, Aseer Ahmad, Shafiq Moid Khan, Sheikh Shahid, Abdul Razaq, Rana Abdul Basit, Natasha D/o Naseer Ahmad, Sheikh Azmatullah, Tariq Safdar, Basharat Sarroya, Mashood Gulazar, Zahid Bajwah, Kaleem Ahmad, Shahid Jamil Qureshi, Khalid Mahmood.
Baitul Futuh	Morden Morden-S Lower Morden New Malden Baitul Futuh Cheam Worcester Park Epsom & Ewell Sutton Surbiton	Muhammad Akbar. Muzaffar Ahmad, Nasir Ahmad Qamar Zafar Islam,Tasneem, Arshad Ahmad, Dr Hamiullah, Ayaz Ahmad, Zafar Ahmad Zafri, Khalid Mahmood, Ghulam Server, Munir Tariq, Jamil, Anwar Ali Nasir, Sheikh Saeed, Abdul Quddos, Ayaz Nasir, Dr Moeen, Haroon Babar, Bashir Tahir, Saleem Bhatti, Rashid Mirza, Badar Nasir, Haris Mirza. Mwanje Jamil, Rameez Tahir, Nasir Mahood Khan, Malik Nasir Ahmad, M Mahmood Khan, Mahmood Ahmad Jamil, Mirza Rasheed, Naseer Ahmad, Nadeem Khan, Ibtisam Mirza, Haroon Baba, Raja Munir Ahmad, Ch Kaleem Anjum, Asmar Mansoor, Ammar Almisky, Tanveer Tabassum, Abdul Wahab, Tariq Mahmood, Khalid Mahmood, Shafiq Ahmad, Ghulam Sarwar, Rahat Ahmad, Khalid Mahmood, Malik Nadeem Khan, Mudassar Khan, Maqsood Ahmad, Qamar-uz-Zaman, Habeeb Naseer, Sharif Abro, Mansoor Asif, Ayaz Ahmad Rathor, Mirza Najeeb Ahmad, Aswais Umar, Mirza Muneeb Ahmad, Waheed, Amir Raza Mirza, Ayub Nadeem Khan, Sheikh Saeed, Khawaja Sharif, Muzaffar, Mahmood Ahmad Nasir, Mubarak Niazi, Awais Ahmad, Munir Ahmad, Nadeem Alam, Hadi, Rana Safdar, Haq Nawaz, Abdul Hameed, Mubeen Ahmad Balooch, Tayyub Javaid, Rafiq Arif, Ahsan Manto, Chaudhry Khalid.
Baitun Noor	Clapham Deer Park Balham Mitcham Upper Mitcham Tooting Tooting Bec Colliers Wood Earlsfield Peckham	Abdul Rashid Witol, Sadique Boateng, Sadique Asamoah, Ahmad Yanful, Harun Asamoah, Dr Sani Sikiru, Hussain Atta, Ayub Asamoah, Mubarik Qadiani, Rana Saeed, Salahuddin, Naeem Ahmed, Naseeb Ahmad, Afzal Javaid, Sultan Hafiz, Ch Amin Ahmad, Ahmad Noman, Hafiz Furqan, Nasiruddin Humayoun, M Azam, Mahmood Ahmad, M Ibrahim Abid, Fazal Dogar, Naeem Ahmad, Abdul Hameed, Anis Ahmad, Luqman Hamayon, Ashfaq Ahmad, Basharat Ahmad, Sarfraz Ahmad, Abdul Majid, Abdul Shakoor, Shahid Butt, Arslan Ahmad, M A Tahir, M Riaz, Sadique Quansah, Sadik Mensah, Mamodou Sesay, M Amjad, Sajid Zahid, Mubasher Ahmad, Fahad Khalid,Tariq Mahmood, Malik Nasir, Waseem Ahmad, Jamil Ahmad, M Amjad, Sardar Sultan Ahmad, Habib ur Rahman Ghaori, Maqsood Butt, Khawjah Majid, Ijaz Wraich, Shahid Mahboob, Masood Ali Kabir, Abdul Majid, Amir Salim Sadiqi, Rana Attaullah, M Saeed, Ghulam Ahmad, Rana Shahbaz, Husain Atta, Ahmed Chea, Karimullah Baig, Alhaji Ibrahim Essuman, Dr Mahmood Zafar, Amir Salim, Imran Yusuf, Rana Abdul Razaq, Rana A Latif, Rana Attaullah, Rana Shahbaz, Rehan Ahmad, Farman Ahmad, Sadique Quansah, Nazim Rasool Butt, Tausif Butt, Khalil Ahmad, Amir Khan, Ch M Akram, Ch M Ameen, Naeem A Butt, Azizullah Khan, Abdul Hamid, Najmul Saqib, Malik Nasir Ahmad, Rana Shafqat Ahmad, Sagheer Ahmad, Amir Salim, M Tanveer.
Herts	Luton Watford Stevenage	Amir Qiaser Daud, Arshad Ahmad, Anwarul Haq, Mohammed Azam, Shafeequr Rahman, Mohammed Younas, Abdul Samad, Akram Khan, Nasir Ahmad, Syed Zafar Mahmood, Rashed Kamal.

Name of Majalis & Ansaar who participated in Tabligh activities

November & December 2012

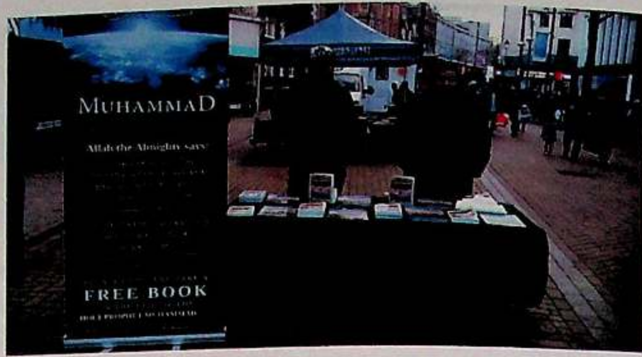
Region	Majlis	Name of Daiyan-e-ilallah
Islamabad	Woking Oxford Islamabad Bournmouth	Mohammed Mubarik, Hamid Ali Shaikh, Hameed Ahmad, Mahmud Ahmad, Assadullah Khan, Ch Arshad Mahmood, Kashif Ahmad, Khurshid Ahmad Syed, Mansoor Ahmad Shah, Abdul Basit Bhatti, Tanveer Ahmad, Tahir Mahmood, Mohammad Azam, Ahmad Omer, Khalid Omer, Bazur Rehman, Dr Munawar Ahmad, Abdul Ghafoor, M Ahmad Naeem, Malik Imtiaz Ahmad.
Middlesex	Hounslow-N, Slough	Mirza Waheed, Amin Ullah Bassit, Muhammad Amar Rana, Mahmood Mubashir, Muzaffar Ahmad, Zakaa Rana, Talha Rana, Hamza Ahmad, Abdul Salam Sokia.
Midlands	Leicester Nottingham Walsall Wolverhampton	Amjad Mehmood, Rafi, Musa, Abdul Momin, Syed Aamir Saikander, Hasan Mohammed, Sulayman Hydra, Naeem Mufti, Raja Mansoor, Ch Habib Ullah, Tahir Ahmed Dar, Naseem Ahmed, Tariq Mehmood, Sajiad Mahmood Khan.
North East	Bradford-N, Bradford-S, Huddersfield-S, Hartlepool Scunthorpe Leeds Newcastle Spen Valley Sheffield	Anas Ahmad,Mansoor Akhter, Nadeem Naseer, Eijaz ul Haq Naeem, Saddique Faisil, Dawood Mustajab khokher, Habib ur Rahman, Tahir Virk, Tahir Selbi Sb, Bilal Atkinson, Syed Hashim, Akbar Ahmed, Rasheed Amini, Ejaz Ahmad.
North West	Manchester-S, Manchester-N, Blackburn Liverpool Preston	Dr Mohammad Ahmad, Khalid Hayat, Mian Nasir, Nadim Khawaja, Jamil Farooki, Ishtiaq Ahmad, Naeem Khan, Muzafar Ahmad, Sajid Arain, Asim Ahmad, Waqas Ahmad, Sami Ahmad, Hafeez Buttar, Shahid Ahmad, Zafar Ahmad, Naseem Ahmad, Mujeeb Ahmad. Dr Mohammad Ahmad, Rana Salim Ahmad, Iftikhar ul Haq Khan, Kamarul Akhtar Khan, Faheem Ahmed, Daud Pir, Rana Tahir, Saleem, Waqar Haidar, Munwar Ahmad Sahi, Waseem Ahmad, Shafique Ahmed, Hafeez Ahmed, Khalid Ahmed ,Malik Ihsan, Abdul Hameed, Tahir Muneer, Ahsan Ahmed, Khawar Ahmed, Nadim Khawaja, Rauf Yosaf, Dr Suhail Sarosh, Ahmed Mustafa, Ch Ifikhar Ahmad, Ch Fazal Husain, Mohammad Movhedi, Ayaad Sheikh, Ibtisam Ahmed, Waqee-ul Haq Khan, Faheem Ahmad, Prof Nawaz Dawod, Dr Samuel Nwogbo, Rana Mansoor, Ehtisham Ahmad, Ahmad Mustafa, Ajaz Ahmad, Imtiaz Zafarullah Jamal.
South	Bromley / Lewisham, Norbury Shirley Thorn-Heath, Purley	Mirza Tanveer Ahmad, Abdul Sami Sohail, Munibur Rehman, Ali Ejaz, Basharat ur Rehman Zirvi, Manzoor Ahmad Shad, Sheikh Aftab, Tariq Majeed, Malik Nasir Ahmad, Khalid Mehmood Bajwa, Mohammad Afzal, Shakeel Ahmad, Mirza Samad, Abid Anwar, Mohammad Ilyas, Mohammad Javeed, Afaq Ahmad, Qazi Abdul Rashid, Nasir Ahmad, Safeer Ahmad, Usman Ahmad, Umair Ahmad, Javeed Ahmad, Javed Ch, Abdul Ghafoor, Shafeeq Ahmad, Nasir Ahmad, Imrana Ahmad, Fakhar Ud Din, Awais Khawaja, Mobushar Khwaja, Sohail Khan, Waseem Ahmad, Abdul Momin, Jawad Butt, Ali Amir, Zahoor, Aftab Ahmad, Ahmad Javeed, Mirza Samad, Shakeel, Nasir Ahmad, Umair Ahmad, Usman, Noor Ahmad, Nazar Khokar, Tahir Farooq, Mobushar Ahmad.
South West	Cardiff Swansea	Munawar Mughal, Muhammed Anwar, Latif Dar, Mubarak Ahmed, Shakeel Ahmed, Asif Basra, Munir Qamar, Naseer Zahir, Naseer Tahir.

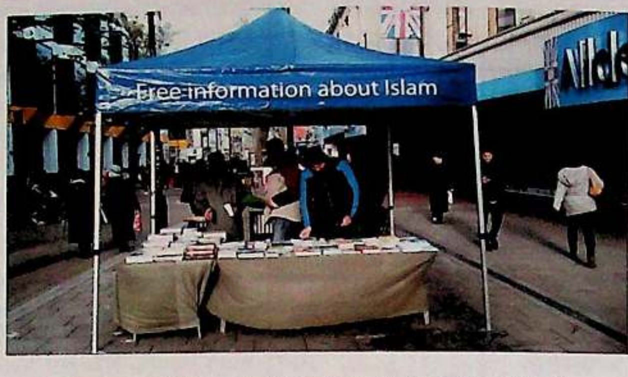
Majlis Walsall held Tabligh Tanning Class & Stall





Majlis Croydon held Tabligh Stall





Majlis Wimbledon Park held Tabligh Stall



Region Middlesex held Tabligh Stalls in the Majalis





Majlis Norbury held Tabligh Stall



Majlis Putney held a Special Meeting with
Maulana Mubashar Ahmad Kahlon sahib





Majlis
New Malden
held
Walk in Exhibition
in New Malden
Library
on
18/12/2012